



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

BOOK REVIEWS

The Timon of Lucian. Edited by J. B. SEWALL. School Classics. Ginn & Co.

TEACHERS of Greek in preparatory schools have reason to be glad that fortune has provided for beginners so interesting a book as the *Anabasis*. Yet it is well, even in the first years, to give the pupil some glimpse into the wide ranges of Greek literature in which hoplites play no part. I have recently read the *Timon* of Lucian, in Mr. Sewall's edition, with a class which had previously read about 125 pages of *Xenophon*. Lucian is not to be recommended for extensive reading in the preparatory school. Young people should be fed upon direct rather than allusive literature; upon the original poem rather than the parody; upon the inspired utterance of the believer rather than the gibe of the skeptic. I am not sure that it was a good thing for my class to begin Homer with the first sentence of the *Timon* in their minds: "O Zeus, god of friendship and hospitality, and fellowship and domesticity and fidelity, wielder of the lightning, cloud-gatherer, loud-thunderer, and *whatever else the stupid poets call thee, more especially when their metres bother them—for then thou becomest a god of many titles and so fillest up the gaps in their verse!*" For an occasional relish, however, there is nothing so piquant and stimulating to the young student as Lucian: His humor and vivacity and inventiveness keep the reader wide awake.

I found that Mr. Sewall's notes and vocabulary were not sufficient for my class. Several obscurities, especially in the first part, are passed without comment. E. g., the definition of *ἄτε* in the vocabulary throws no light upon its force in the quotation from Pindar. The peculiar sense of *ὅσα* in § 54 is nowhere explained. "Hs βούλει in the sense of *cuiusvis* was new to my pupils. I think they had never before seen *αὐτῷ* (§ 57) used as reflexive of the second person. The use of *δέ* in apodosis is so rare in *Xenophon* that a note would have been in point.

On the other hand, there are several superfluous notes. The

remark about the imperfect tense is a mere truism to any pupil advanced enough to read *Timon*. It was not worth while to give just one note in phonetics and one in text variation, the points selected being of no especial importance. Hymettus is located at least three times, though Parnassus is left to take care of itself. Not less than five times is the student advised to translate a Greek participle and verb by two verbs connected by *and*. The definition of *ἐσχατιά* given in the vocabulary is quoted in full in the notes.

I note several inconsistencies between notes on the same topic, or between notes and vocabulary. On the first page we are told that Lucian freely uses *μή* for *οὐ*, yet the note on p. 39 implies that his usage is accurate. *χρόνιος*, rendered *late* in the vocabulary, in the note becomes *in the nick of time*—which is not the meaning.

The note on *πρίν* is bad, “*πρίν* meaning *before* after an affirmative allows an infinitive.” This implies that the infinitive is merely allowed whereas it is the usual construction; and that the meaning *before* is sometimes absent from *πρίν*. Mr. Sewall seems to regard the participle as an infinitive, since he frequently opposes the term to *finite verb* or *finite clause*. In § 15 *οὐ καὶ* is rendered as if it were *καὶ οὐ*. *δλίγια* in § 28 is in the nominative case, not the accusative, and means *few, not little*.

There are several errors in the vocabulary. *ἄμα* does not mean *once*. *γάρ* does not mean “*otherwise*, in the conclusion of conditional sentences contrary to fact.” In § 7 *otherwise* is implied in the context, and *γάρ* has its usual meaning. *εναδίκητος* is rendered *liable to do wrong*, through misunderstanding of the definition in Liddel and Scott, *liable to wrong, i. e., exposed to injustice*. The Diasia occurred once a year, not twice. *ἀναγγελόσκω* in § 5 means *read*. Under *ἀγαπάω* the rendering *be content* should be added for § 12.

The English of the notes and vocabulary is sometimes slovenly. The note on *ἄν* in the vocabulary is a mere jumble of words. “The infinitive represents the flood as sufficient to produce the end rather than stating it as a fact.” “Jacobitz, as well as Fritzche, follow Hemsterhuis.”

There are some misprints, but none likely to give trouble except *ἀπό δῶ* (§ 32) for *ἀπό δῷ*.

Sections 16 and 17 might well have been omitted without comment.

FRANK M. BRONSON